

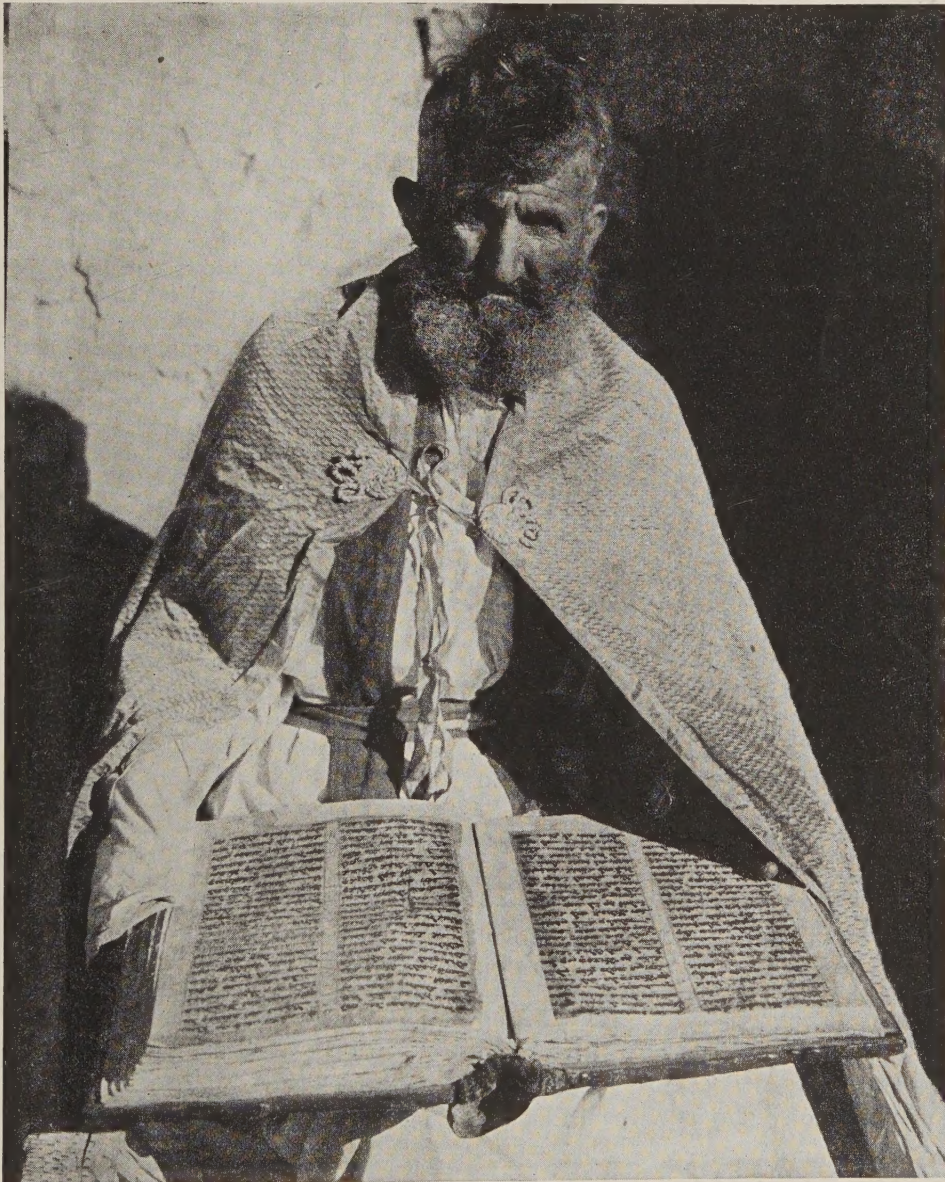
SCRIPTURES FOR THE BLIND

BIBLE SOCIETY RECORD

JULY 1942



Vol. 87, No. 6



As we go to press, the lands which produced the Bible are enjoying a period of peace. At the moment, no armies are marching in Syria, Palestine, Transjordan, Turkey, Iraq, and Iran. Let this Nestorian priest be the symbol of our hope that the areas of peace will soon expand to cover the earth. In the priest's hands is a volume of Scripture in ancient manuscript. Many such valuable manuscripts were destroyed in the last war. The Society's former depositary at Bagdad, Charles Bellingham, furnishes the picture, stating that this priest is one who welcomes the Society's colporteur to the mountains of Kurdistan

TRANSLATION

Items of Interest

Loophole

A delayed wireless dispatch to the *New York Times*, published May 5, 1942, threw interesting light upon some of the operations of the China Bible House during last year. It was known that, in addition to the tons of Scripture volumes that had gone up the Burma Road, and the one ton that had been flown to a certain beleaguered area in one of the northwest provinces, other tons had reached Free China through the Japanese lines.

In the *Times'* dispatch it was stated that mail from Shanghai and other occupied areas that is addressed to points in Free China is delivered to post offices in little towns near the front lines, where it is quietly picked up by postmen of the Chinese Postal Administration, who, in turn, leave mail for distribution in occupied areas.

While the Japanese shut an official eye to the free passage of first-class mail, parcel-post service is restricted to occupied areas. Chinese ingenuity is ever on the alert to find loopholes in this restriction. Recently, a village on the northern bank of the Yellow River, in occupied territory, served as a mail exchange point. The big floods in the district last year changed the course of the river, causing it to swing north of the village. This put the village in Free China; for the southern river bank was the border.

The Japanese-controlled Shanghai post office was unaware of this change, and continued to accept parcel post addressed to the village. The parcel post passed unmolested through the Japanese lines and across the river. Many tons of parcel post, including fifty tons of Bibles, pamphlets, and other religious matter, entered Free China through this point before the loophole was discovered and plugged.

Ancient Writing

Not long ago, in the mail load of one of the great airplanes flying the Atlantic was a little scrap of brown, frayed material, about 7½ by 3 inches, on which could be deciphered a few words written in Greek. It was a fragment of papyrus, made from reeds growing along the river Nile about two thousand years ago, that had been part of a document of some sort. It was on scrolls of just this material that the New Testament was first written; and along with the Society's Hebrew scroll of goatskin and the Latin Bible written on vellum, this bit of papyrus will show visitors to the library in the Bible House the

story, in more complete form, of how our Bible has come down to us. The fragment was presented to the Bible Society by Dr. Henry Guppy, librarian of the John Rylands Library of Manchester, England, where there are some very valuable papyri with considerable portions of Bible text of very early periods.

A Dislocated World

In response to the delivery of Scriptures to an internment camp in Jamaica, British West Indies, the following letter from Pastor J. Ittmann came to the Bible House, revealing afresh what a dislocated world we are at present living in:

The other day the librarian of our camp library gave me the German and English Bibles and New Testaments you were so kind as to send to him for distribution among the six hundred German internees and prisoners of war. All books are given away, and were much appreciated. Therefore, I forward to you the thanks of all to whom I could deliver your kind gifts. I also thank and salute Mr. Rodemeyer who asked you to send those books to us. Besides our men's camp, there is also a women's camp in this town, with about one hundred German ladies and forty children. If it is possible for you to spare some German and English Bibles and Testaments for that camp, I ask you to address them to my wife, Mrs. Hanny Ittmann, Women's Internment Camp, Jamaica. As for my person, I am the Praeses of the Basel Mission in the Cameroons (West Africa), interned with other twelve men, fourteen wives and single ladies, and nine children of our society. The first work I did in prison was to prepare the third edition of Bunyan's *Pilgrim's Progress* in the Duala language; it was done two years ago in a camp in Nigeria. Now I would like to translate Bunyan's *Holy War* in that language, but I have no English or German exemplar with me. Would you kindly let me have one, please, if you can? With my best thanks and good wishes for your work.

Czech Generosity

On March 11 the following letter was received at the Bible House from Rev. A. Husak, editor of *Krestanske Listy*, a Christian journal published for Czech-speaking people in this country. The editor wrote:

In the January issue of *Bible Society Record* you published an article on Bibles for Russian war prisoners. I translated the article into Czech, and published it in our *Krestanske Listy*. Soon we began to receive contributions toward this cause. Now I am enclosing my check for \$60.75 which we have so far received. It is for the Russian Bibles.

I earnestly hope that the better-situated people will respond with equal promptness.

(Continued on page 95)

BIBLE SOCIETY RECORD

A Journal Dedicated to the Wider Distribution of the Holy Scriptures

Volume 87

July 1942

Number 6

Rising with the Emergency

WHEREVER there are people who need the Bible and cannot get it, there the Bible Society must go. This has been its single purpose for more than a century and a quarter. Two years ago, new areas of need multiplied as one nation after another in Europe fell before the threats and onslaughts of the aggressor. Millions of people were driven from their homes. Hundreds of thousands of soldiers were herded into prison camps; missionaries in far-off lands were interned or left stranded, cut off from their homelands. Bible Societies in warring lands suddenly found their hands tied—their gracious service to many peoples no longer possible. American homes—increasing thousands of them—were seeing their men off to the camps. Needs, new needs everywhere: homeless refugees, French, Belgian, Dutch, Czech, Polish, many of them Christians, but now without the consolation of the Scriptures; many of them not Christians, but to whom the Bible would now speak with an unwonted authority and unspeakable comfort and hope; millions of men languishing in prison camps, the flower of their homelands,—men that must be spared to build in the coming days of peace,—with no Bibles; wounded soldiers and civilians in crowded, understaffed hospitals—with hours and hours of time to read and think—with no Bibles; young American lads—a million last year, five million tomorrow—away from home, surrounded by fierce temptations,—doing, many of them, the most serious thinking of their lives,—seeking out the chaplains and asking for Testaments, and not enough to go around—maybe none.

The American Bible Society saw all these changes coming upon the world two years ago. There was no other organization equipped to undertake the responsibility of furnishing the Scriptures to these new areas of need. So, the War Emergency Fund was instituted July 1, 1940. The goal was set for \$150,000. A year later, the accounting showed that, although but \$88,000 was raised, about 153,000 volumes of Scripture had been distributed to war

prisoners and refugees in Europe and elsewhere, and 35,000 more to French and Belgian churches. The Society administered the work of the Bible Societies in the Netherlands East Indies, sending \$7,500 for its maintenance; nearly a quarter of a million volumes were distributed through the chaplains to our men in uniform.

And now a second year is over. The needs had greatly and gravely expanded. Nations in Central Europe began to run clean out of Bibles. The bindery of the British and Foreign Bible Society was hit squarely by a bomb and utterly demolished. Paper stocks in various parts of the world began to dwindle and disappear. Twenty tons of paper stock and binding materials were shipped to Bandoeng, Java, reaching there in November 1941! For all this the Society set its second year goal at \$165,000. With the year not quite over as we go to press, about \$115,000 has been contributed—a total of about \$205,000 for the two years.

And now the Society faces another year of emergency. If the war continues for another twelve-month, \$150,000 will be needed for Army and Navy Testaments alone. Work for prisoners of war will continue, and the demand for the publishing in Switzerland by the Society of Scriptures in French, Italian, Russian, and other languages, including probably German, will increase. Scriptures for dislocated Japanese in this country are already being asked for. With the paper ration in England cut to almost one third the normal, the Society may be called upon to give further aid to her sister Society in London. Publication for mission work in Africa must go on. The total requirement for the third year of the Society's War Emergency Fund may exceed \$300,000. The September BIBLE SOCIETY RECORD will present a more definite estimate. Meanwhile let every reader of the BIBLE SOCIETY RECORD add to the other gifts he is making in these tragic days, his gift to the War Emergency Fund of the American Bible Society. There must be no black-out of the Bible anywhere!

A Glimpse through the Barbed Wire

The story, in part, of the American Bible Society's unique privileges of serving through its busy headquarters in Geneva, Switzerland

by Francis Carr Stifler

MANY thanks for your letter of March 3 and for the parcels of Gospels. All these Gospels have been distributed among all the prisoners. I kept the Bible for myself. I am very glad to be able to distribute these books containing the good Word to my comrades, who up to now had been deprived of it. Till now I found not a single one who was a real atheist."

These words are translated from a letter written a few weeks ago by a Polish Orthodox chaplain, who is acting as a chaplain for the Russian prisoners in his camp, as well as for the Poles. The Scriptures he refers to were Russian Gospels shipped from New York about the first of the year. The chaplain's



Dr. Visser 't Hooft

letter was written to Olivier Béguin, the American Bible Society's representative in Geneva, Switzerland, who, in transmitting it to Secretary North, concludes his letter with these encouraging words:

"Hundreds of your parcels have come this week. We shall let you know how many books it makes, as soon as they are unpacked. Most of them seem to enclose Russian New Testaments."

A cable received from Geneva June 4, 1942, re-

ported that the total Russian Testaments received to that date from December 4, 1941, was 6,500, Russian Gospel portions 34,500, and Russian Bibles, 44.

It will be recalled by some of our readers that about December 1, 1941, the Society authorized the publishing in Finland of 30,000 copies of the Russian New Testament and Psalms. On January 24, 1942, Dr. Virkkunen, correspondent for a newly organized Bible Society in Finland, wrote to Dr. W. A. Visser 't Hooft of the Ecumenical Commission for Chaplaincy Aid to War Prisoners in Geneva:

"I inform you that our first shipment to Berlin is now on the way, and that the next shipment is almost ready. . . . Our office is very busy. About ten to fifteen benevolent helpers are at our disposal; they prepare our shipments, and are also busy with the war prisoners in this country. We bought some machines to help us in the work and to reduce the cost of production . . . The next shipment will go at the beginning of February, and the following ones will go at regular intervals . . ."

One of the most gracious privileges that have come to the American Bible Society in its century and a quarter of service has been that of supplying the Scriptures to prisoners of war since the commencement of hostilities two years ago. To June 1, 1942, the records show that 9,532 Bibles and 198,233 Testaments and Portions, at a cost of \$30,423, have been thus supplied. It is a satisfaction to know that of the books sent to the camps from the Geneva office, ninety-five percent of the parcels, according to Mr. Béguin's reports, reached the hands of those for whom they were intended. We reproduce here both sides of one of the many cards by which these acknowledgments reach the Society's Geneva headquarters. Even such commonplace documents as these are significant; for correspondence with prison camps is severely limited by all sorts of regulations. It is reported that Russians are not allowed to write at all. Some indication of the urgency of the need is revealed in a card from a French prisoner, who signs his name "Pithon 85645 XB":

"I thank you very much for the 7 parcels from you which arrived safely in camp. Will you please send us 25 Bibles and 20 New Testaments. Besides that I would like to have ink for a stylo, and paper on which to write sermons. I thank you again very much."



French soldiers in a German prison camp, and the chapel in which they worship

The American Bible Society's Headquarters In Geneva, Switzerland



M. Béguin's secretary, Mlle. Simone Mathie, surrounded by Scriptures. Door at right leads to M. Béguin's office



One end of the stockroom. In the background one of the volunteer helpers. Wooden cases under the table contain Russian Testaments



A corner of the shipping room



Mlle. Nercessian, secretary accountant

We read with real satisfaction from Dr. Visser 't Hooft's letter of April 1 that Mr. Béguin is planning a brochure based upon documents collected from the camps, particularly those in which the French soldiers are kept. We are sure this booklet will give us a clearer picture of the life in the camps, and the immense spiritual help the Scriptures have been to these unfortunate men.

Some idea of the extent to which the Society has carried on this work may be gained from the fact that, during the year 1941, the Geneva office supplied the Scriptures to 156 camps in Germany, 11 in Italy, six of which were for British men and five for Greeks, two camps for internees in Occupied France and 17 in Free France, one camp in the Netherlands of internees formerly detained in Germany. Before the Japanese entered the war, the office also was able to supply Scriptures to camps in the British and Netherlands Indies.

Independently of the Geneva office, the Society has also furnished Scriptures to Italians in camps in Egypt, the Sudan, and India, and to Germans in Canada. There is also a growing list of internment camps in this country to which have gone Scriptures, mostly in German and Japanese.

The list of languages in which these sacred volumes have been distributed is most impressive. To date it includes English, French, Dutch, Norwegian, Slavic, Greek, Roumanian, Russian, Polish, Yiddish, Finnish, Italian, German, Serbian, Spanish, Hebrew, Amharic, Arabic, Armenian, Bulgarian, Czech, Ethiopian, Galla, Hungarian, Lithuanian, and Portuguese.

One of the latest developments in the service to interned soldiers is that to a camp containing at least 5,000 Malagasy soldiers detained in France, with no opportunity for the duration of the war of being returned to their native island of Madagascar. On April 21, the chaplain serving these unfortunate men wrote to the Society's Geneva office:

"I have learned with profound emotion and grati-

tude that the Ecumenical Commission for Chaplaincy Aid to War Prisoners (through which the American Bible Society dispenses its Scriptures) allowed me by its generous gift of 25,000 francs to get under way the printing of the Book of Psalms in the Malagasy language . . . Nearly two thousands of the men are Protestants. They constantly ask me for Bibles, but, alas, I do not have them . . . It is to try to fill, in part, this lack that the Psalms were to be published . . . They will be published in five or six thousand copies, and widely distributed."

The Society has also sent to this chaplain serving the men from Madagascar 200 Malagasy Testaments ordered from London.

Dr. Visser 't Hooft, Mr. Béguin, and their helpers are busy with many other projects besides their extensive work for prisoners of war, caring for the Scripture needs, as far as possible, in Belgium, France, both Occupied and Free; the seeing through the press at Prague of the new edition of the Slovakian Bible, and work of similar nature in other central European countries. The accompanying pictures help to visualize the extent of the Society's activities at its Geneva headquarters. It is a service in which the American Bible Society is playing the major role; for it is the principal, if not the only channel, through which the American people can serve prisoners of war with the Book of Life—which in many cases is probably the only reading matter the men possess in the language which is the language of the hearts.

There is yet much that must be done. The Society's War Emergency Fund is already committed to more work than its present resources can meet. Prisoners of war, however, must be served without delay. The officers of the Society are confident that many who read this story will desire to have a share in the support of this work. Gifts may be sent to the Treasurer, American Bible Society, Park Avenue and 57th Street, New York City.

Acknowledgment card from a prison camp in Germany

Atte.: M^{rs}. J. Hiddlestone
No 22726-STALAG VIII B

An die
Ökumenische Kommission für die
Pastoration der Kriegsgefangenen,
41, Avenue de Champel,
GENÈVE (Schweiz).

We acknowledge receipt of your remittance of
(Wir bestätigen Ihnen den Empfang Ihrer Sendung von
14 parcels
(Paketen)
containing *Bibles, New Testament, and Books*
(enthaltend
which we received on *March 2nd 1942*
(welche uns am *zuring.*)
Signed: *J. Hiddlestone*
(Unterschrift)
Camp: *Stalag VIII B*
(Lager)

A New Iroquois Gospel

by Margaret T. Hills

INDIANS in Brooklyn! Yes, there are more than two hundred Mohawks or Iroquois living there now, around the Cuyler Presbyterian Church. They have been coming down from the Caughnawaga Reservation, near Montreal. In their homes and in their letters to their friends and relatives in Canada they still use their own language. The Reverend David M. Cory, Th.D., who has been interested in them and their use of their own tongue for a number of years, has been learning Iroquois, and has now prepared an edition of St. Luke, which the American Bible Society has just published. The first copies were presented at a service in the Cuyler Church on the evening of May 24. There were hymns in Iroquois beautifully sung by the Indians. Dr. Cory read the Magnificat from the new Gospel; and Mrs. Diabo, who had helped in the preparation of the text and in the proofreading, prayed, and explained in her own language how the book was produced. In the following paragraphs Dr. Cory gives the background of this unusual little Gospel.

Back in 1680, several hundred Christian Indians of the Mohawk and Oneida nations of the Iroquois Confederacy had left the banks of the Mohawk River, in what is now New York State, to go to the "Praying Castle" established by the Jesuits near Montreal. The permanent site, fixed upon in 1716 and at present occupied by over 2,000 Iroquois, is located on the south bank of the St. Lawrence River at the Lachine Rapids, some nine miles southwest of Montreal. The town is known as Caughnawaga (Kanawake—"The Rapids") because of its proximity to the rapids of Lachine.

The colony grew quietly throughout the eighteenth century. The priests reduced the difficult language to writing, employing a modified alphabet of fourteen letters and a simple syllabic system. Numbers of Europeans were formally adopted by the various clans—Turtle, Wolf, and Bear; old French folksongs became naturalized in an Iroquois setting, and a charming blend of old French and aboriginal Iroquoian cultures resulted. By the end of the century Caughnawaga had become the largest permanent Indian settlement north of the Rio Grande.

The exodus of the Mohawks from New York State following the American Revolution (for they had sided with the British) was directed principally to the Grand River area and the shores of the Bay of Quinte in Ontario. But numbers of Protestant Mohawks, perhaps cut off from the main bodies, ap-

parently made their way into Quebec Province, and a small Protestant congregation was eventually organized at Caughnawaga, supported by half a dozen Indian families, notably the Nortons.

In the 1870's the little Protestant congregation was served by a devoted minister, Sose (Joseph) Onasakenrat, who, though afflicted with deafness, proved

75

ROK

15:25

ta, wa-hon-ton-ka-riak-hon ne non-we ni-ie-na-ke-re, o-nen o-ni ne ra-on-ha ton-ta-sa-wen wa-ho-ten-ta-ne.

15 O-nen-ki wa-hann-ha-tse-ri-sak-ha, nok ne wa-hon-ha-ne ia-ho-to-ri a-sa-ko-ni-kon-ra-ra-tie-se-ke tsi-ni ha-on-wen-tsia ra-o-tse-nen-o-kon kwis-kwis.

16 E-to-non-we ni-has-ka-neks-kwe a-ho-tsen-non-ni-hon o-ni ne a-rak-se-ke ne kwis-kwis io-na-ta-ten-ra-se, se-kon ki ens ne-ne ia te-hon-wa-wis-kwe.

17 E o-ni non-we o-nen ton-sa-hos-wa-te-ne o-ni sa-re-ia-ra-ne ne ra-on-ha-ke, wa-hen-ron: To a-re on-te non-wa ni-to-na-tek-hon-ni ne ra-ke-ni-ha ra-on-ha-tse-ra, ken ni-i non-we a-ton-ka-ria-kon wa-ke-ri-ios.

Part of the Story of the Prodigal Son in the new Iroquois Gospel of St. Luke. Of the letters used from the Roman alphabet it will be noticed that none which project below the line are included

both a keen scholar and a devoted pastor. Though handicapped by lack of knowledge of the original Greek, he had an excellent command of French and English, and using these versions, prepared a translation of the four Gospels, which was published by the Montreal auxiliary of the British and Foreign Bible Society in 1880. While Catholics were forbidden to secure copies or read the forbidden book, surreptitious circulation was carried on at the Montreal market, and many copies were passed from hand to hand as "story books." Onasakenrat himself managed to avoid a storm because of his tact and tolerant spirit, and was held in high regard by the entire community. His unfortunate death, due to an accident occurring shortly after the publication of the book, prevented his revising and enlarging it as he had planned. He was survived by a young wife, whose religious convictions as a practicing Catholic he had always respected. She subsequently became a Protestant, married an elder in the church, and continues, though advanced in years, to be a devoted member of the United Church of Canada.

Various factors contributed to the disaffection of the membership of the Roman Catholics in the succeeding generation; but the Protestant reformation at Caughnawaga was actually effected by a recovery

of the suppressed Gospels in the third decade of the present century. Many of the "little black books" had been carefully laid away by the owners, and were now brought out of their hiding places and eagerly read. There were not nearly enough copies to go around, and these were carefully passed from hand to hand. The result was that approximately one hundred families joined the Protestant group. The little meeting place, in a private residence, was taxed beyond capacity, and the members, old and new, set to work to build the present adequate stone building. The congregation has been served by four ministers in the last twenty years—the present incumbent, Rev. J. R. Wheeler, being entirely sympathetic with the desire of his parishioners to use their own language in public and private worship.

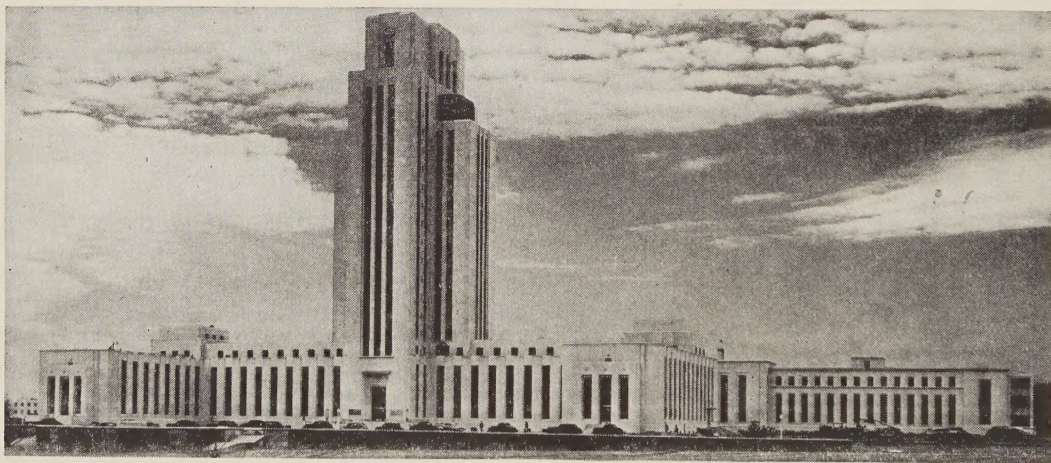
A large number of Caughnawagas have settled in downtown Brooklyn in the last ten years. Many of the men are engaged in structural steel and iron work. Since 1939 services have been conducted in Iroquois on Sunday evenings at the Cuyler Presby-

terian Church. In that year a handy little hymnal "Kanawake Teieriwakwata," containing forty-four numbers arranged or translated by Mrs. Margaret Lahache and Mrs. Josephine Skye, was published in Brooklyn. It has run into a second edition, and is used both at the Cuyler Church and at Caughnawaga. For the last two years Pastor Cory, assisted by Mrs. Louise Diabo, has been engaged in revising and syllabifying Onasakenrat's St. Luke, which is a current publication of the American Bible Society.

It is expected that, in addition to the Iroquois in Brooklyn and Caughnawaga, the Oneidas in Wisconsin, whose speech is very close to the Mohawk, will use this Gospel. Quite a large part of the New Testament was printed from 1787 to 1839 in Mohawk; but the orthography followed English sounds rather than French, and the present Mohawks, therefore, find it very difficult to read. The form in which the new Gospel is printed is their language, and now they may all own copies of a book that will speak directly to their hearts.

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Scriptures for Naval Medical Center



ON Sunday morning, April 12, 1942, Dr. W. L. Darby, president of the Washington Bible Society and representative of the American Bible Society at the nation's capital, presented 650 Bibles, Testaments, and portions in behalf of the Society to the new naval medical center at Bethesda, Maryland, which had been officially opened just two months before. The center includes a Naval Hospital, a Naval Medical School, and a Naval Dental School.

The Scriptures were accepted by Rear Adm. Charles M. Oman, U. S. Navy, the medical officer in command; after which Comdr. A. J. McCartney, chaplain U. S. Naval Reserve, at the center, offered a prayer of dedication, and then spoke briefly on the value of the Bible to a hospital and for men in the armed forces.

The naval medical school provides the clinical laboratories for the naval hospital, and conducts

(Continued on page 96)

At Grips with Our Fighting Men

by Harry A. Jaeger

AFTER the close of a patriotic rally in the First Methodist Church in Key West, Florida, we decided to drive to Miami to prepare for Testament distribution the next day. Mile after mile along the lonely Florida quays, under the beautiful Southern moon, we noticed the sentries posted along the famous Overseas Highway. About midway to Miami we felt inclined to stop and talk to one of the sentries, a stalwart American youth with his bayoneted figure outlined by a flickering fire. The little book in his hand was a Gospel of St. Matthew, that a tourist had given to another guard during the day. At the change of guards, the retiring soldier had placed in the hands of this sentry the Gospel, saying, "Someone gave it to me today. Would you like to read it?"

At ten minutes past one that Friday morning that young man had just completed the last chapter of Matthew, and was anxious to talk about the things he had read. After a short conversation about the Christian life, he asked that we pray, and volunteered his decision for Christ. Producing a little service Testament, we asked if he would like to have it. He said, "I surely would." Then I asked, "Will you read it?" He replied, "I will read every word of it!" With his pledge faithfully to read that Testament, and no doubt in our minds that he would, we left a happier boy guarding our American heritage.

This represents one in millions of our American youths who are today sacrificing their all, to be the guardians of our way of life. Must not we, in turn, be the guardians of their spiritual heritage?

* * *

At Fort Benning, Georgia, a group of energetic chaplains were interested in reaching the spiritual and Scriptural needs of their men. After discussing the peculiar situation of that camp, we decided to distribute an Easter souvenir edition for Fort Benning to interest service men in reading the Word of God.

From the Society's Atlanta depository were secured 24,000 Gospels of St. Luke and St. John, and a local printer was given an order for 24,000 Easter Souvenir Edition covers, to be glued to the Gospels. A hundred willing hands afforded the labor for folding and jacketing the Gospels. On Saturday morning, an Army jeep came for the first load of Gospels. Later in the day, a command car came to pick up another load and was off to another division with thousands of Gospels to be distributed for Easter Sunday.

What a happy surprise that Easter morning, when

24,000 men found on their bunks and being distributed in their barracks a beautiful white covered Gospel, especially dedicated to their camp!

"Boy, you can't give me anything better'n this," one fellow exclaimed.

Another lad wrote, in a brief note, "I surely appreciate the Easter Gospel, and feel that Easter has meant more to me after reading the story of the Resurrection."

And from the commanding officer, General Leven C. Allen, came the very kind report: "I appreciate the gift of the Easter Souvenir Edition of the Gospel of Luke, which has been distributed among the personnel of this camp, and want to say that I find particular help in that special Gospel, and sincerely enjoy its message."

Such was the response of officers and enlisted men to 24,000 Gospels at Eastertime.

* * *

It was in March that Chaplain Blake Craft of the Naval Station in Key West, Florida, had invited me to come down to distribute Testaments among the service men at the station. Two services had been arranged for that evening; the first was aboard the maritime training ship American Seaman, and the other at the First Methodist Church.

After a short talk and the distribution of several hundred Testaments, one of the seamen came to me and asked for prayer and pledged his life as a Christian.

A month later, when this same ship docked in Tampa, Lt. Hubert Chaffee, chief engineer, called and asked if I remembered young Sherrill and his decision for Christ. He informed me that two weeks after that Testament distribution, Sherrill had been assigned to duty aboard an American merchant cargo ship, and, one week after this assignment, his ship was reported torpedoed in the Atlantic. Sherrill was listed as one of the missing.

"Wasn't it wonderful," Lieutenant Chaffee said, "that Sherrill had received a Testament and had had an opportunity to accept Christ before his assignment and the torpedoing of the ship?"

Mr. Jaeger (center) delivering special Gospels on Easter morning at Fort Benning, Georgia



The Bible in an Indian Hospital

By H. F. Gilbert, Missionary to the Indians

TERRENCE WATSUEH has for months been in the Indian hospital, a victim of tuberculosis. Instead of getting better, he has grown worse, but his "faith fails not."

Terrence has only been a Christian for a few years; but he has been a most active one. He became a deacon in one of our Comanche churches, and "uses his office well." When sudden sickness came upon him and he entered the hospital, he took with him his Bible and his desire to tell "the story." He simply moved his Christian activity inside the walls of the hospital.

The pagan worship which combats Christianity in our tribes is peyote worship. Peyote is the dried bud of the peyote cactus, and, when chewed, acts as a drug, producing visions, good and bad. It is worshipped in heathen ceremonials, and is considered to have great power.

When urged by the young godless Indians in the tuberculosis ward to sing peyote songs, Terrence replied, "No; but I'll sing Christian songs,"—and this he did.

In a room nearby lay Kosechata, an old, old Indian, speaking no English and loving not the "white man's road," least of all the "Jesus road." Terrence left his ward day after day, and told the old man of Jesus. "Kay—no," said Kosechata emphatically; "in *this* I put my faith," pointing to the peyote (a "peyote button" as it is called) hanging from a string above his head. He was hard and apparently unmovable.

But Terrence did not take that "Kay" as final. Again and again he came. One day the old man said suddenly, "I surrender. I accept the Jesus road. Let me keep your Bible tonight." He placed the Bible over his heart, and left it there.

The old man's faith had literally "hung on a thread"; for it had been placed in the suspended peyote button. But now he had put his faith in Ta-a-Tac-Takwup, the Word of our Father.

The disease foreclosed its mortgage, and Kosechata passed to the Great Beyond, but not along the "peyote road." We can but trust that his was a living faith, and we remember the words of our Father's Son, who said, "Today shalt thou be with me in paradise."

As I weekly pass through the hospital and hand out the Scripture portions donated for this use by the American Bible Society, I pray that many, many others lying on these beds may press the Bible to their hearts and surrender.

Christmas Cards for 1942 Now Ready

By Rome A. Betts

EACH passing month makes it more abundantly clear that heavier responsibilities for meeting new and increased demands for the Scriptures must be carried by the American Bible Society. The RECORD is regularly reporting the nature of these needs, and from time to time calls attention to the War Emergency Fund set up to meet them.

Last year's Christmas greeting cards were designed especially to serve in securing the added funds made necessary by war conditions, without necessarily adding to gift budgets already well burdened. Many Christian people exchange greeting cards at Christmas time, and prefer, if possible, to use cards with a distinctly Christian emphasis. Since they buy cards anyway, friends of the Society showed last year their willingness to devote the money set aside for this purpose to use the Society's cards. More than \$5,000 was thus made available for the work of Scripture distribution over and above the cost of the cards.

Because of this favorable response, and with war needs growing, the cards will be published again. The subjects—reproductions of old masters, illustrations from ancient Bibles, and a few modern sketches emphasizing the Bible—have been chosen with extreme care, and each contains an appropriate Scripture message. Many suggestions for improvements which came to us from those who bought last year's cards, have been incorporated in producing this year's; they are more colorful, portray larger figures, and are otherwise more desirable.

Entirely new boxes have been designed suitable for mailing purposes, and will insure the cards' arriving in satisfactory condition.

Because of the fact that paper was bought before prices began to rise, it will be possible to make the same offer as last year—15 cards and envelopes in the box of \$1.00, with 12 different designs (3 duplicates).

It will be very helpful in gauging quantities to be printed, if our friends will place their orders as early as possible. Send for your box now.

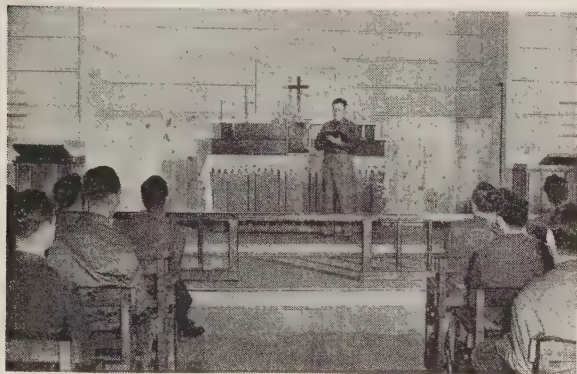
A limited number of last year's cards are still available, and will be disposed of at 50c per box until the supply is exhausted.

Orders should be sent to "Christmas Cards" American Bible Society, Bible House, Park Avenue and 57th Street, New York City.

(Continued from inside front cover)

Army Chapels

The accompanying picture gives an idea of the general appearance of the front interior of one of the Army chapels, of which the government has already erected over five hundred in the various training camps and military posts across the land. This



Chaplain Paul H. Maurer, of Fort Knox, Kentucky, conducting a service in one of the Army chapels

particular picture was taken of Chaplain Paul H. Maurer reading the Scriptures at a service in one of the chapels at Fort Knox, Kentucky. The American Bible Society has furnished the lectern Bibles for several hundreds of these chapels.

Bibles for Belgians

The Belgian Gospel Mission, with headquarters in Brussels and Philadelphia, has been carrying on an active work in Belgium for many years, securing supplies of Bibles and Testaments from Paris and many Gospels from the American Bible Society. Since the surrender of Belgium over two years ago, the American Bible Society has facilitated the obtaining of supplies of Bibles through the Geneva office of the Society. A recent letter from Rev. O. Vansteenbergh, the mission's director in Brussels, reveals the eagerness with which the first lot of books received through this new channel were welcomed. He writes:—

The first lot of five hundred French Bibles which arrived here two weeks ago is nearly disposed of. They sold like hot cakes in peace time. (I dare not estimate the speed at which hot cakes would sell here now; lightning would come near to it.) The one thousand others are at present lying at the customs in Brussels; 200 of these 1,000 are already sold. In Ghent the university students are buying Flemish Bibles in great quantities. In many posts we are booking record sales of Bibles, New Testaments, and Bible study books. All this rejoices our hearts.

We are going to give a big order of Bibles and other books in Switzerland. We hope that our friends in America will find a way to pay the bills for these orders.

French Scriptures

To many parts of the world the Society is supplying Scriptures through its War Emergency Fund to people whose normal supply has been cut off through the exigencies of the war. Early in June came a note from H. W. Coxhill, general secretary of the Conseil Protestant du Congo, Leopoldville, Congo Belge, West Africa, acknowledging 1,000 French New Testaments which had safely arrived there:

We pray that these Testaments you have so generously sent to us may be richly used of God to lead many into the abundant and eternal life which is found in Jesus Christ.

Beside the shipment to Mr. Coxhill, the Society has sent the following French Testaments to meet the needs of other groups similarly cut off from their normal supplies:

Cairo, Egypt	300
Mission Évangélique, Duala, Cameroon	300
Mission Évangélique Américaine, Yaounde, Cameroon	300
Mission Évangélique Suédoise, French Equatorial Africa	350
Miss E. Ehnborn (Baptist missionary), Congo Belge..	50
H. W. Cummin, British and Foreign Bible Society, Algiers	800
Haiti Mission	600
Martinique	300
French Guiana	104
(also fifty Bibles)	

Answered Prayer

One of the recently published New Testaments in a new language was that in the Otetela language for 300,000 people living in Congo Belge. The translator, Mr. E. B. Stilz, missionary of the Methodist Church, has forwarded a translation of a beautiful letter from L. Fadiala Solomon, a native Christian, part of which we present here. It embodies the very philosophy that lies behind the whole translation policy of the Bible Societies:

I am very thankful to God that he sent the missionaries of the Methodist Mission to my country of the Atetela. I remember the day that Bishop Lambuth came to Luebo. He and another man (Professor Gilbert) came all the way to Ibanche, where there was another mission station of the Presbyterian Mission among the Bakuba. It was in 1912 that Bishop Lambuth came to see that station. I was there, just a young man, working as cook for Mr. J. McSieg. Bishop Lambuth stayed with my master and ate the food that I cooked the two days that he was there.

I asked my master where these two men were going, and he told me that they were on the way to start a mission among the Atetela. (The different prefix indicates the tribal name as distinct from the name of the language.)

As I kept on inquiring, Bishop Lambuth asked Mr. McSieg, "What tribe is this boy from? Is he an Ukuba?" Mr. McSieg replied, "No; he is Atetela, he came here in

1909. He is an orphan, so we took him to help him and teach him the Word of God."

When Bishop Lambuth heard that, he grasped both my hands with great joy in his face. Then Mr. McSieg said to me, "We will give him Mudimbi (the leading elder in the Luebo church) to go with him to the Atetela."

At that time I was very much concerned that the kingdom of God spread in all our country of the Atetela. I prayed to God that I might read his Word some day in our own language. He heard all my prayers. Today I see his words in our Otetela language. Now I understand words which I did not understand well in the language of the Baluba.

It is well to respect our own language. The custom of despising the language in which we were born is very bad. It is well to write letters in our own language to those who are far away—if to the Baluba, in their language; if to Atetela, in the Otetela language. If only Atetela are together, let us talk in our language. If we see a visitor, let us talk in the language which he knows. We should not belittle your languages; neither should you belittle our own. Read what Paul says in 1 Corinthians 14: 1-12. I am very glad to learn other languages, but to me there is no language better than Otetela. When do you see anyone despising his own body? God himself created the languages of people. One who despises his language despises his nation. The Baluba have a proverb: "Even if there is hunger, I do not forsake my tribe."

Let us thank God that his word has come into our language. Truly, the day that the New Testament was completed in our language was a day of joy to all of us Atetela in the Belgian Congo.

World Traveler

A few weeks ago Chaplain W. H. Nicolas stepped into the office of the Society's San Francisco depository. He needed 800 New Testaments for his regiment. He said in substance, "We will be sailing for many, many days; when we arrive, we will be on solid ground surrounded with plenty of water." Whither the regiment was bound is a military secret; but Chaplain Nicolas made no secret of the fact that, included in his request, were Testaments or Bibles for twenty-five natives of the Gilbert Islands. Fifteen Bibles and ten New Testaments and Psalms were sent from New York headquarters. The Gilbert Islands are a thousand miles south of Hawaii, and therefore just now in the thick of naval activities. They are peopled by about 30,000 natives, of whom about half are church members. The story of the Bible in the Gilbertese language has been told several times in the BIBLE SOCIETY RECORD.

Mr. A. L. Sadd, secretary for the London Missionary Society in the Gilbert Islands, wrote this spring:

The Bibles which you sent us last year have not yet arrived here; but I imagine that they will have arrived in Fiji, where they will most probably stay for the rest of the war; or, at all events, until the Pacific is much clearer than it is now. And considering all things, I rather think that is the best place for them.

Some time ago 1,200 additional Bibles and 500 New Testaments were packed for shipment to the Gilbert Islands and were ready to go when December 7, 1941, dawned! They are still in storage in New York.



(Continued from page 92)

postgraduate courses in phases of medicine peculiar to the naval service, such as field hygiene related to service with marines, submarine hygiene, physiologic problems involved in deep-sea diving, aviation medicine, and tropical diseases.

The center will have space in its medical library for several thousand volumes; and a "crew's" library is also provided for the general use and recreation of patients and staff. Many books! But the list is never complete without an adequate quota of personally possessed copies of the Book of Books.

This presentation is but one of many which the Society is making from time to time from its War Emergency Fund for our armed forces in all their branches at home and overseas.

Dr. Darby, of the Washington City Bible Society, presents to Rear Adm. Charles M. Oman one of the 650 Bibles for the Naval Medical Center. Chaplain McCartney and Lt. Comdr. Robert Faust look on



Editorial Comment



BIBLE SOCIETY RECORD

*A Journal Dedicated to the Wider
Distribution of the Holy Scriptures*

Editors: THE SECRETARIES

Address correspondence to Francis
Carr Stifler, Editorial Secretary,
Bible House, Park Avenue and
57th Street, New York



VOL. 87 JULY 1942 No. 6

To EDITORS: *The Bible Society Record* invites reprinting of its articles in whole or in part. Its contents are not copyrighted.

HEARTY thanks to the Bible-loving friends in Mexico. They have made contributions to the Society's War Emergency Fund which enabled the Mexico Agency to forward, on May 21, \$1,000 to New York.

DR. JOHN R. MOTT, honorary chairman of the International Missionary Council, wrote Secretary North, in expressing his inability to attend the Society Annual Meeting in May,

"I regret this, because I would like to be with you at your meeting. Never did I believe so strongly in the work of the Bible Society as now, and that is saying a great deal. It will be needed still more in the fateful period that lies ahead."

THE following testimony to the worth of the new Turkish Bible has come from Mr. Nouredin Addis, of Sierra Madre, California:

In many parts the language is magnificent. Being greatly concerned with the development of the new Turkish language, I cannot help but marvel at the terseness, force, and absence of ambiguity in this book. How different it is from the old Turkish, which was so burdened by the beloved ancient clichés

of the old masters, high-sounding but empty Arabic and Persian words and phrases, and which, even after one had puzzled out all the foreign (and native) intricacies, still often left considerable doubt as to the author's meaning. . . . I think it's a grand piece of work. Have read quite a sizable portion of the book already.

• •

"EVERY once in a while," writes Chaplain George T. Herring from Fort Jackson, South Carolina, "I come across an exceptionally fine young man who has read the New Testament through and through, and wants to go into a study of the whole Bible. At present we have no Bibles at this office to supply such young men. Could you possibly furnish us with a few Holy Bibles for distribution to such men who, we know, will use them to the fullest extent?"

In response to this request the Society sent Chaplain Herring fifty Bibles.

• •

THE Society has supplied a pulpit Bible to hundreds of the beautiful chapels that have been erected in the Army camps. In some cases, Bibles for the pews are also furnished. The following paragraphs from a recent letter from Chaplain John R. Steel, of Camp Claiborne, Louisiana, are typical of the responses that came from the chaplains. He writes:

I want to thank you for the beautiful pulpit Bible that you presented to the chapel. . . . We dedicated it last Sunday, using the form you sent with the Bibles. Some 300 men were present at the service.

It is surprising yet gratifying to know that so many men in the armed forces are interested enough in religion, that they do welcome the opportunity to get religious literature.

• •

The Bible on the Air

SECRETARY STIFLER will return to the air on Thursday, August 6, and will be heard each Thursday thereafter from 1:30 to 1:45 p.m., Eastern War Time, till the first of December over the coast-to-coast Blue Network. He has chosen for his theme this year "Every Man's Book." The topics are as follows: August 6, "The First

Reader"; August 13, "Holding the World Together"; August 20, "Item for Munitionmakers"; August 27, "Keep 'Em Circulating"; September 3, "Where Do I Begin?"; September 10, "Eyes, Ears, and Fingers"; September 17, "A Perpetual Blackout"; September 24, "Sixty-eight Cents Is Too Much"; October 1, "Riding the Storm"; October 8, "One Egg and Coffee"; October 15, "The Secret of England's Greatness"; October 22, "One Hundred Million Bibles"; October 29, "What the Pewrack Said"; November 5, "Hungry Hearts"; November 12, "A Crack in the Door"; November 19, "Is the Bible Going Modern?"; November 26, "Thank God for the Bible (Thanksgiving)."

A leaflet announcing the series is available to RECORD readers for sending to their friends. Address your requests to Secretary Stifler at the Bible House.

126th Annual Meeting

THE Society's one hundred and twenty-sixth Annual Meeting was convened at the Bible House on May 14, 1942, at 3 o'clock, with President John T. Manson in the chair.

The following Managers were re-elected for the term 1942-1946: Daniel Burke, LL. D., Elisabeth B. Cutting, James M. Stuart, Howard Whitemore, Stetson Baker, John Binns, Wm. H. Ochiltree, C. L. Hsia, Ph. D., Henry Greaves.

The following were elected to Honorary Life Membership in the Society: The Reverend S. S. Feldmann, missionary of the American Baptist Foreign Mission Society in the Philippines, chairman of the revision committee of the Panayan Bible 1938-1941.

Mr. Carrol G. Tamplin, missionary in Bolivia of the Oregon Yearly Meeting of Friends, and chairman of the revision committee of the Aymara, 1939-1941.

The Reverend Len Herniman, missionary of the Evangelical Union of South America, and chairman of the revision committee of the New

Testament in the Quechua of southern Peru and Bolivia 1939-1942.

The Reverend Louie D. Newton, D.D., pastor of Druid Hills Church, Atlanta, Georgia, and of great assistance to the Society in securing funds to provide Testaments and Gospels for Russian prisoners of war.

Mr. Archibald Westlake, elevator operator, Rockefeller Center, New York City, retired, an exceptionally generous donor to the Society's work.

The Reverend M. E. Terry, missionary of the Board of Foreign Missions of the Presbyterian Church, U. S. A., who has rendered extraordinary service in directing the forwarding of Christian literature, including 15,765 parcels of Scriptures amounting to thirty tons, from occupied China to northwestern Free China.

After a special tribute by Treasurer Darlington, a portrait of President Manson was unveiled by his sister, Mrs. Edward O. Gruener.

The address of the occasion was delivered by the Reverend Charles T. Leber, D.D., executive secretary for Promotion of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. Taking for his theme "The sword we have let loose in the world," he related some of his experiences on his recent trip around the world, mostly by air, in which he visited the Philippines, Thailand, India, and Africa; and emphasized the responsibilities of all Christian people at this time when slavery is predominant in so many areas of the world, and the challenge which has come to Christianity.

May Meeting of the Board

THE first stated meeting of the Board of Managers of the American Bible Society in its one hundred and twenty-seventh year was held at the Bible House, Park Avenue and 57th Street, New York City, on Thursday, May 7, 1942, at 3:30 p.m., President John T. Manson in the chair.

Devotional exercises were conducted by Mr. John J. Leu.

The minutes of the twelfth stated meeting of the one hundred and twenty-sixth year were approved.

The following memorial minutes were adopted:

Henry Schermerhorn Stearns, M.D.

The Board of Managers of the American Bible Society records with deep sorrow the death, on the second day of April, 1942, of Henry Schermerhorn Stearns, M.D., who has been since 1922 an active Vice President of the Society. Dr. Stearns became a member of the Board in 1899, and thus for more than forty years has done valiant service for the Society. He was a member of the Auxiliaries and Home Agencies Committee, now known as the National Distribution Committee, serving as its chairman for many years.

Dr. Stearns graduated from New York University, and received from that institution the degree of M.D. in 1884. He spent some time on the surgical staff of Bellevue Hospital, and later did special work in the Allgemeine Krankenhaus in Vienna. On his return to this country, he entered general medical practice in New York City, which he continued until his last illness.

He served at different times as president of the New York Medical Society and as president of the Society of the Alumni of Bellevue Hospital. He was also a director of the Manhattan Life Insurance Company, and a trustee of the Manhattan Savings Institution. He was a director of John N. Stearns, a large silk concern, and was also a veteran of Company I of the Seventh Regiment of New York City. In all these connections, he served with skill and Christian grace.

The officers and the Board extend to his beloved wife and to his family this expression of profound sympathy in their bereavement.

John Baldwin Walker, M.D.

By the death of Dr. John Baldwin Walker on April 13, 1942, the American Bible Society lost one of its most faithful friends. Dr. Walker was born January 16, 1860, in Lodi, New Jersey, graduated from Harvard in 1884, and received his doctor of medicine degree in 1888. For two years he was house surgeon at Boston City Hospital, and in 1890 went to Europe for three years doing postgraduate work in Vienna, Munich, Paris, London, and Berlin. It was in England that he learned the plating of fractures.

On his return to the United States, he became an instructor in surgery at the New York Polyclinic Medical School and Hospital. He became instructor in operative surgery at the College of Physicians and Surgeons in 1897, and professor of clinical surgery in 1910. He held that title until 1938. Well known as a surgeon, he was associated with Dr. William T. Bull, and organized the Private Hospital Association, at 33 East Thirty-third Street, New York City.

During the first World War, he went overseas as a colonel in the Reserve Officers Medical Corps, and in 1922 was given the Distinguished Service Medal.

Dr. Walker had many friends, and was connected with many religious, educational, and charitable organizations. He was a vestryman of Trinity Church, and his knowledge of how Trinity Church handled its real estate problems was

very valuable to our Society during the past ten years. He was elected a member of the Board of Managers December 1, 1932, and served on the Finance Committee from 1934 up to the time of his death. He was appointed a member of the President's Committee of Seven in July 1935, and was very active as a member of the committee to purchase a new Bible House. He was also a member of the Nominating Committee in 1939, 1940, and 1941.

Those who knew Dr. Walker appreciated his sterling qualities, his faithfulness and loyalty, and the great interest he took in everything connected with the Society. He was very faithful in attending the meetings of the Finance Committee and of the Board up to the time of his last sickness.

He not only believed in the value of the Holy Scriptures, but he incorporated in his own life the principles that they teach. The Society will miss his presence and leadership in the troublesome times through which we are now passing.

The Reverend Thomas T. Holloway, of Dallas, Texas, was appointed Associate District Secretary at large.

The minutes of the various standing committees were presented and approved, and their recommendations adopted.

It was reported that the Foreign Agencies Committee had voted that the name for the joint work of the British and American Societies in Brazil be "Sociedades Biblicas Unidas" (United Bible Societies).

June Meeting of the Board

THE second stated meeting of the Board of Managers of the American Bible Society in its one hundred and twenty-seventh year was held at the Bible House, Park Avenue and 57th Street, New York City, on Thursday, June 4, 1942, at 3:30 p.m., President John T. Manson in the chair.

Devotional exercises were conducted by Treasurer Darlington.

The minutes of the first stated meeting of the year were approved.

Mr. Everett Smith was elected a Manager.

The standing committees were elected for the year 1942-1943 (see inside back cover).

The minutes of the various standing committees were presented and approved, and their recommendations adopted.

A copy of the new Iroquois Gospel of St. Luke, which is a revision of a text first published in 1880, was presented.

Standing Committees for 1942-1943

THE varied tasks of the American Bible Society are administered through its General Reference Committee and seven specific standing committees elected annually at the June meeting of the Board. The committees thus chosen to serve for the year 1942-1943 are given below:

Versions

Rev. Ernest Brennecke, Ph.D.
Prof. Oswald T. Allis, Ph.D., D.D.
Prof. J. Newton Davies, S.T.D.
Prof. Burton S. Easton, Ph.D., D.D.
Prof. Edwin E. Calverley, Ph.D.
Rev. Edwin W. Smith, D.D.

National Distribution

Howard Whittemore
George D. Beattys
Silas F. Hallock, M.D.
George Woolsey, M.D.
John Binns
Rev. Mark A. Dawber, D.D.
Rev. Herman N. Morse, D.D.
Rev. James P. Gillespie

Publication

Stetson Baker
James M. Stuart
Ray Clarke Tillinghast
Jeremiah R. Van Brunt
Samuel H. Libby
Ward Melville
Helena M. Babbage
Rev. John Sutherland Bonnell, D.D.

Ways and Means

C. E. Leavers
Howard Whittemore
Arlando Marine
Ray Clarke Tillinghast
James R. Joy, L.L.D.
Frank C. Goodman
John J. Leu
Howard J. Kenner

Finance

James T. Van Steenberg
Frank H. Mann
S. Frederick Telleen
Daniel Burke, L.L.D.
Fred Herrigel, Jr.
Harry Hodges
Henry Greaves
Everett Smith

Foreign Agencies

Bishop Herbert Welch
William Albert Harbison
Arthur Y. Meeker
Edward H. Hume, M.D.
Mrs. Herrick B. Young
C. L. Hsia, Ph.D.
Rev. R. S. Inglis, D.D.
Bishop F. J. McConnell

Auditing

Arlando Marine

Orrin R. Judd

Ward Melville

General Reference

Members at Large of the General Reference Committee

Rev. James P. Gillespie, Frank H. Mann, and Samuel H. Libby

Agencies of the American Bible Society

In the United States—Districts and Depositories

District and Division Secretaries

Eastern—New York, North New Jersey
Rev. Frederick W. Cropp, D.D., Bible House, New York.
Atlantic—Pennsylvania, Delaware, South New Jersey
Rev. G. G. Dilworth, D.D., 701 Walnut St., Philadelphia, Pa.
National Capital—Maryland, District of Columbia
Rev. E. C. Powers, D.D., 9 E. Franklin St., Baltimore, Md.
South Atlantic—Virginia, West Virginia, North Carolina
Rev. I. S. McElroy, Jr., Central Nat. Bk. Bldg., Richmond, Va.
Southern—Georgia, So. Carolina, Florida, Tenn., Alabama, Miss.
Rev. B. H. Smith, 85 Walton St., Atlanta, Ga.
Central—Ohio, Indiana, Michigan, Kentucky
Rev. G. B. Cameron, 519 Main St., Cincinnati, Ohio.
Northwestern—Illinois, Iowa, Missouri, Wis., Minn., N. Dak., S. Dak.
Rev. Robert T. Taylor, D.D., 35 E. Wacker Drive, Chicago, Ill.
Southwestern—Texas, Oklahoma, Arkansas, Louisiana
Rev. Frank W. Langham, 1914 Main St., Dallas, Tex.
Rocky Mountain—Col., Neb., Kan., Utah, Wyo., Mont., Ida., N. Mex., Ariz.
Rev. Henry H. Ragatz, 1108—15th St., Denver, Colo.
Pacific—California, Washington, Oregon, Nevada, Alaska, Hawaii
Rev. R. W. Bayless, D.D., 224 McAllister St., San Francisco, Cal.

Divisions of the Haven Memorial Agency among the Colored People of the United States

Atlanta—Georgia, So. Carolina, Florida, Alabama, Mississippi, Tenn.
Rev. D. H. Stanton, D.D., 56 Gammon Ave., S. E., Atlanta, Ga.
Charlotte—No. Carolina, Virginia, W. Va., D. C., Maryland
Rev. J. S. N. Tross, Ph.D., D.D., 329 S. Brevard St., Charlotte, N. C.
Cleveland—Ohio, Pa., N. Y., N. J., Del., Mich., Ind., Ill., Mo., Ky.
Rev. V. C. Hodges, D.D., 2193 E. 89th St., Cleveland, Ohio.
Dallas—Texas, Louisiana, Arkansas, Oklahoma, Kansas
Rev. G. A. Hobart Sheppard, D.D., 2549 Elm St., Dallas, Texas.

Depositories—To Which Orders for Scriptures Should Be Sent

New York City—Bible House, Park Ave. and 57th St. . . . New York, New Jersey, Penna., Del., Maryland, D. C., Virginia, W. Va.
Atlanta, Georgia—85 Walton St. No. Carolina, So. Carolina, Georgia, Florida, Tenn., Alabama, Mississippi.
Chicago, Illinois—35 E. Wacker Drive Ohio, Ky., Ind., Ill., Iowa, Mo., Mich., Wis., Minn., N. Dak., S. Dak., Neb., Kan.
Dallas, Texas—1914 Main St. Texas, Oklahoma, Arkansas, Louisiana, Colorado, New Mexico.
San Francisco, California—224 McAllister St. Wash., Ore., Calif., Nevada, Mont., Idaho, Wyo., Utah, Ariz., Alaska, Hawaii.

Foreign Agencies

West Indies—REV. JAMES INNES, Neptuno 629, Havana, Cuba.
Mexico—H. T. MARROQUIN, Apartado 1373, Mexico City.
Caribbean—REV. RAYMOND R. GREGORY, Bible House, Cristobal, Canal Zone.
Upper Andes—JOHN RITCHIE, Apartado 448, Girón Camaná 836, Lima, Peru.
La Plata—REV. P. PENZOTTI, Calle Corrientes 728, Buenos Aires, Argentina.
Brazil—REV. CHARLES W. TURNER, Ph.D., Bible House, Avenida Erasmo Braga No. 12, Rio de Janeiro.
Bible Lands Agency, North—C. S. BELL, Box 747, Beirut, Syria.
Bible Lands Agency, South—H. ATHANASIAN, P. O. Box 724, 62 Sharia Ibrahim Pasha, Cairo, Egypt.
Philippines—REV. W. H. FONGER, Box 755, Bible House, No. 636 Isaac Peral, Manila.
Thailand (Siam)—REV. ROBERT O. FRANKLIN, 703 Sathorn Rd., Bangkok.
China—REV. W. H. HUDSPETH, M.A., Bible House, 58 Hongkong Road, Shanghai.
Japan Bible Society—T. TANAKA, General Secretary, Bible House, No. 2 Shichome, Ginza, Tokyo.

State Bible Societies Cooperating with the American Bible Society

Maine—REV. HAMMOND I. PETERSON, 19 Pine St., Portland.
New Hampshire—EDWARD A. DAME, 24 Warren St., Concord.
Vermont—REV. HUGH J. WILLIAMS, 121 So. Willard Street, Burlington.
Massachusetts—REV. F. K. SINGISER, D.D., 41 Bromfield St., Boston.
Connecticut—REV. S. W. RAYMOND, 278 Farmington Ave., Hartford.
Rhode Island—REV. SELDEN R. MCCURDY, D.D., 144 Westminster St., Providence.
Maryland—REV. E. C. POWERS, D.D., 9 E. Franklin St., Baltimore.

**Our Country's
Strength
Is Founded On
THE
HOLY BIBLE**



A President* of the United States once called the Holy Bible "The Rock of our Republic." And so it is, especially today when men's and women's souls are tried by the fire of war.

In every war that America has fought, starting with the Mexican War in 1848, including World War 1, and now again today, the American Bible Society has been, and is now, supplying Bibles, New Testaments, and portions of the Scriptures to men in the armed forces wherever they may be.

This is a noble work,—and IT MUST GO ON! To further this work, money is needed. Remember—only One Dollar will give New Testaments to six of our boys—some of whom

may never have seen a New Testament before.

Better still, why not buy an American Bible Society Annuity Agreement? These Agreements afford you the opportunity of giving,—and receiving at the same time as high as SEVEN PERCENT on your money under a plan which has never failed to make prompt payments in nearly one hundred years of the Society's activities. Gifts upon the annuity basis have helped to make it possible to provide the Word of God to young men in the uniform of our country for nearly one hundred years! Why not investigate at once this Plan for Christian giving! Send for the booklet "A Gift That Lives."

**President Andrew Jackson*

**AN
INCOME
ASSURED**

SEND THE COUPON NOW

American Bible Society,
Bible House, New York, N. Y.

- ☐ Please send me, without obligation, your booklet 62AT entitled "A Gift That Lives."
☐ I enclose \$..... to provide Testaments for our boys.

Name.....

Address.....Denomination.....

City.....State.....